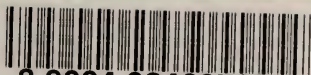


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THE
Centenary of the Baptists

IN
NOVA SCOTIA.

A Discourse

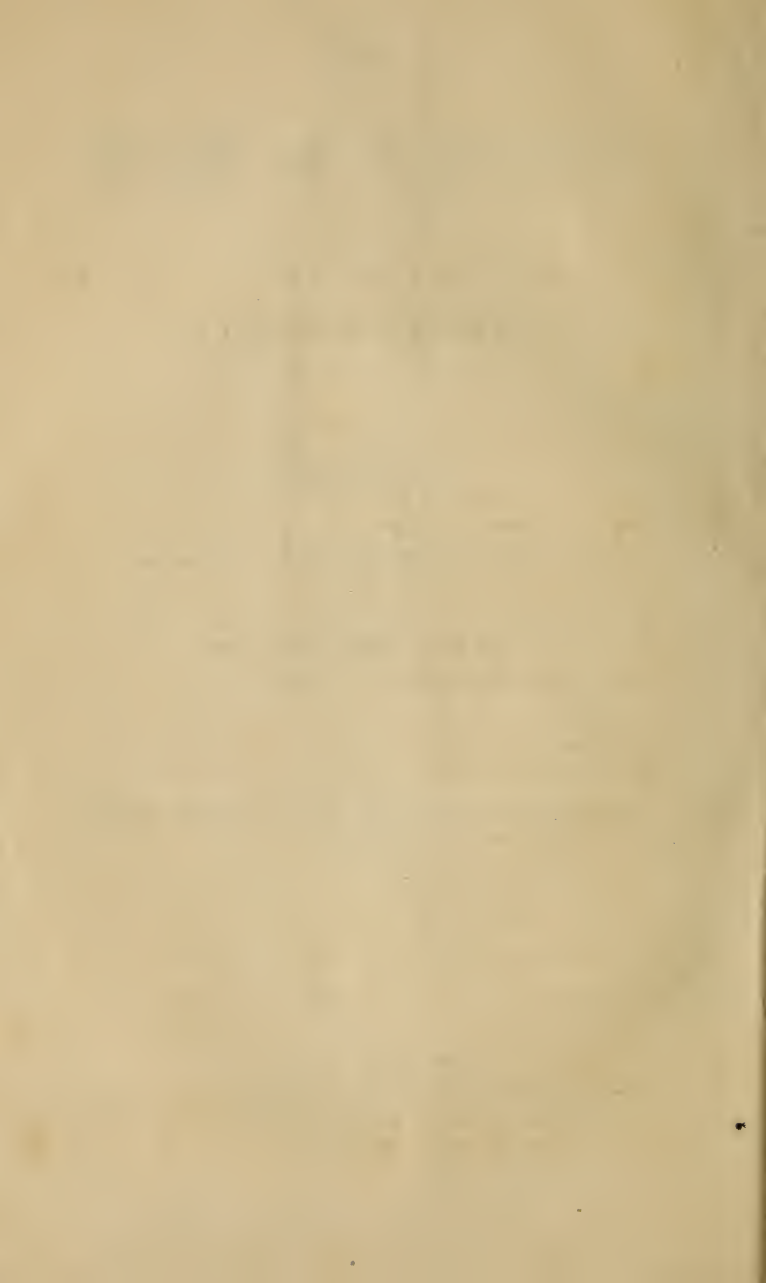
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By J. M. CRAMP, D. D.

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THE CENTENARY OF THE BAPTISTS IN NOVA SCOTIA.

Psalm cxxvi. 3.—THE LORD HATH DONE GREAT THINGS FOR US.

THIS expression of grateful feeling was uttered by God's people on a memorable occasion. Jerusalem had been burned with fire ; the "holy and beautiful house" had been profaned and destroyed ; and the captive tribes, worn down by oppression and insult, had sunk into despondency. Few among them remembered the promises. But God had not forgotten them. When the appointed time came the heart of the king was touched, and the exiles were restored to their homes. It was an interposition altogether unlooked-for, and so wonderful that it was difficult to believe the reality. As Peter "thought he saw a vision" when he was experiencing an actual deliverance, so at this earlier time the mercy seemed too great for faith, and "when the Lord turned again the captivity of Zion," said the church, "we were like them that dream." Even heathen beholders were struck by it, and acknowledged the hand of God : "then said they among the heathen, The Lord hath done great things for them." "Yes!" responded the saints . . . "It is the Lord—The Lord hath done great things for us."

Many a time since there has been a similar utterance. With what astonishment and joy did the Apostles contemplate their brilliant successes ! They saw Jews and Gentiles bowing

before the cross, jointly acknowledging their indebtedness to the grace of God, and uniting in one holy brotherhood. "I am not ashamed of the gospel of Christ," said Paul, "for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek," Romans i. 16. "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place," 2 Cor. ii. 14. All believers exclaimed, "The Lord hath done great things for us."

Not less marvellous did the victories of the Reformation appear. When Luther, in Germany—Zuingli, in Switzerland—Tyndale, Cranmer, and Knox, in Great Britain, heard on every side the voices of those who prayed and praised God in their own languages—and beheld, not merely the throwing off of the papal yoke, but the substitution of personal, spiritual religion, springing from faith in the Saviour, for vain superstitions and blind obedience to the priesthood—they were filled with amazement. God had arisen, and his enemies were scattered. The light of the church had come. Gladness penetrated all hearts. "The Lord hath done great things for us."

The words of the text may be fitly employed by ourselves and our brethren in this land. The present year is the Centenary of our Denomination. We have been a hundred years in Nova Scotia, and "great things" have been done for us.

A hundred years ago, the Rev. John Sutton, a Baptist minister from New Jersey, accompanied a band of emigrants to Nova Scotia. They settled in the township of Newport. Whether there were any Baptists in the company besides Mr. Sutton, is not recorded; but it may be considered probable, otherwise it is difficult to account for his joining the emigrant body. One of the number, Daniel Dimock, had embraced Baptist principles, but in deference to his father, whose prejudices against everything Baptist were at tha

time very strong, had hitherto abstained from reducing his principles to practice. Mr. Sutton began immediately to preach the gospel. Sinners were converted, and baptism followed conversion. Daniel Dimock carried into effect his long cherished convictions, and many others obeyed the command of the Saviour. The minister returned to his native land, but the good seed which he planted continued to spring up and bear fruit. Much obscurity hangs over our early history, and it is especially difficult to account for the long interval which elapsed before the formation of a Baptist church;—the fact, however, cannot be disputed that the first church of our denomination was organised at Horton in 1778—the second, at Halifax, in 1795. The latter was for many years the only Baptist Church in the province, in the strict sense of the term, the other churches being composed of Congregationalists and Baptists united, and the church at Horton having adopted open or mixed communion in the second year of its history.

The establishment of the Association in 1800 was an important event. It comprised the churches in Upper Granville, Lower Granville, Digby, Digby Neck, Yarmouth, Cornwallis, Horton, Newport, Chester, and Sackville, N. B. The ministers present were Thomas Handley Chipman, James Manning, Enoch Towner, Harris Harding, Edward Manning, Theodore S. Harding, Joseph Dimock, and Joseph Crandal. George Dimock, not then a minister, was the messenger of the church at Newport. He is the only survivor of the brethren who were then constituted in union. The others are with God.

In 1809 the practice of open communion ceased in the associated churches, and the body became, properly speaking, a Baptist body. Four churches withdrew for a time, but were afterwards re-united to the Association. When it met in 1810, fifty years ago, the number of churches was thirteen, with 924 members. Nine of these were in Nova Scotia, containing 714 members. Adding to them the members of

the churches which had temporarily withdrawn, the number of baptized believers in Nova Scotia at that time may be estimated at a thousand. It is now upwards of thirteen thousand.

At first the Association embraced New Brunswick as well as Nova Scotia. The division into two Associations, one for each province, took place in 1821. At that time the number of the associated churches was thirty, seventeen in Nova Scotia and thirteen in New Brunswick. Another division was found necessary in this province in 1850, when it was agreed that the three bodies, now called the Western, Central, and Eastern Associations should be constituted. The necessity was manifest, for the seventeen churches had grown into one hundred and five, and for 1291 members in 1821 there were 9846 in 1850.

Some other events may be briefly adverted to. In 1815 the first systematic efforts were made on behalf of Home Missions. Horton Academy was established in 1828; Acadia College, in 1838. In 1845 brother Burpe was sent as a missionary to Burmah. The Convention, including Nova Scotia, New Brunswick, and Prince Edward Island, was established in 1846. These are the leading facts of our history. Let us now consider the goodness of God towards us during the hundred years past, and inquire into the duties to which our attention ought to be specially directed, in view of that goodness.

1. IN THE FIRST PLACE, WE WILL CALL TO MIND THE VARIOUS GOODNESS OF GOD, in the blessings which he has bestowed upon us, and in the efforts which he has enabled us to put forth for the extension of his spiritual kingdom.

1. Let us think of *the men whom God has raised up for the work.*

A century has passed away since Baptist principles found a lodgement in Nova Scotia. Our *denominational* history, however, may be said to commence with the establishment of the Association. What was done before was the result of person-

al zeal. There was little united action. But in the year 1800 individual and scattered efforts were combined, and the field of labour began to be parcelled out among the workmen. The names of those who were at that time engaged in the work have been mentioned. They were soon joined by others, like-minded men, able and willing to share the toil and the hardness. John Burton, Thomas Ansley, Peter Crandal, Nathan Cleaveland, David Harris, James Munro, David Nutter, and Samuel McCully were added to the list in the first ten years. As the work extended additional labourers offered themselves, and by their enterprising zeal the field of operation became larger and larger.

Undoubtedly, the interests of the denomination were to a great extent managed by those whom we look back upon with so much reverence, and affectionately call our "fathers." They were admirably qualified for the posts assigned them. The grave earnestness of Thomas Handley Chipman—the fervour of Harris Harding—the firmness and administrative talent of Edward Manning—the loving spirit of Joseph Dimock—and the elastic energy of Theodore S. Harding, presented a rare combination of excellencies, beautifully harmonising, and consecrated to the general good. Among their associates, too, there was a great variety of mental qualifications and spiritual gifts, fitting them for the Lord's service. As there were "wise-hearted" men in the wilderness, to whom the construction of the tabernacle was entrusted, and as, on a subsequent occasion, among those who flocked to David there were men "that had understanding of the times, to know what Israel ought to do," so, from year to year, as the exigencies of the cause required, men of God have been prepared for the work of evangelization in this land, self-denying, hard-working men, "full of the Holy Ghost and of faith." The heavenly blessing has rested on them, and multitudes have been "added to the Lord."

We cannot but admire the union which characterised their

movements. They were not jealous of each other. They did not envy one another. Each "stood in his lot," and "repaired over against his house," or went forth to the common field, "bearing precious seed," "contented with his position and thankful for employment. The annual gatherings were for the most part distinguished by the outpourings of brotherly love, and in the transaction of affairs there was continual proof of the truth of the saying, "Union is strength." If now and then differences of opinion appeared in reference to minor matters of policy, they did not cause estrangement—for Baptists know how to respect the freedom of the brethren. But if opposition showed itself, or the cause which they loved so dearly was attacked, differences were at once laid aside, and the whole body clustered in one strong phalanx to meet the foe; while on other occasions individual zeal undertook the defence of our principles, and successfully repelled the assault of the adversary, or carried the war into the hostile camp.

Nor must we omit to record the goodness of God in preserving the lives of his servants till the churches had acquired stability and the work could be safely handed over to worthy successors. The patriarchal men who laid the foundation lived to see the superstructure rising up in goodly proportions and massive solidity. Many of their coadjutors, who are now no more seen among us, were also permitted to render lengthened service to the cause of God. But few were called home till they had spent a considerable number of years in the ministry. The following is a list of departed brethren, specifying the date of death, the age, and the time which each spent in the vineyard of the Lord;

May 27, 1818,—James Manning, aged 54,—26 years.

November 1827,—Enoch Towner, aged 72,—29 years.

Oct. 11, 1830,—T. H. Chipman, aged 74,—51 years.

Dec. 7, 1831,—Thomas Ansley, aged 62,—28 years.

Dec. 13, 1837,—John Craig, aged 87,—33 years.

Feb. 6, 1838,—John Burton,—aged 78,—44 years.

April 2, 1833,—Peter Crandal, aged 68,—38 years.
 July 3, 1838,—James Munro, aged 54,—22 years.
 June 29, 1846,—Joseph Dimock, aged 77,—56 years.
 Sept. 17, 1847,—* Israel Potter, aged 84,—25 years.
 Aug. 12, 1849,—Samuel McCully, aged 76,—29 years.
 Nov. 13, 1850,—James Lent, aged 57,—14 years.
 Jan. 12, 1851,—Edward Manning, aged 85,—60 years.
 Feb. 26, 1853,—Richard E. Burpe, aged 42,—8 years.
 April 15, 1853,—David Harris, aged 68,—39 years.
 June 2, 1853,—James Park, aged 37,—4 years.
 March 7, 1854,—Harris Harding, aged 92,—70 years.
 April 3, 1854,—Silas Vidito, aged 42,—5 years.
 June 8, 1855,—Theodore S. Harding, aged 82,—62 years.
 Aug. 6, 1856, John E. Cogswell, aged 47,—18 years.
 Jan. 15, 1858,—Richard W. Cunningham, aged 55,—28 years.
 Nov. 25, 1858,—Ebenezer Stronach, aged 66,—25 years.
 Nov. 26, 1859,—Samuel N. Bentley, aged 37,—8 years.
 Jan. 15, 1860.—Maynard Parker, aged 64,—28 years.

The work of 750 years was performed by these twenty-four brethren, giving an average of thirty-one years to each.

This list contains the names of *ordained ministers* only. But it would be unpardonable on such an occasion as the present, to be silent respecting other brethren to whom the denomination is deeply indebted, and whose names will not soon be forgotten. Among those who were associated with the "fathers," Shubael and Daniel Dimock, Joseph Baily, Thomas Dexter, and others deserve honorable record. They did not enter the regular ministry, but engaged in itinerating labours, as opportunities were presented, and were gladly welcomed by the people, to whom they declared the gospel with much acceptance and blessing. Among the men of our own times,

* The Rev. Israel Potter, son of the above, and his colleague for some years in the pastorate of the Clements Church, died on the 26th of June last. He was seventy years of age. He was ordained Sept. 7, 1837.

Professor Chipman holds the first place. Snatched from us at the early age of thirty-five, and in the prime of his vigour, he has left an enduring monument of his worth in our Institution at Horton. The erection of the College building was the fruit of his assiduity and indomitable zeal. To promote our educational schemes, and advance the general interests of the denomination, in all their varied aspects, he tasked his powers to the extremity of endurance, and devoted his whole life—a life, alas! far too short, in the estimation of christian friendship, and, as unbelief would say, prematurely cut off. Sad was the day when he, and our beloved brother Very, and the four young brethren who accompanied them, (W. E. Grant, W. H. King, A. Phalen, and B. Rand,) sank in the waters of the Basin of Minas! *

We think also of John Ferguson, who laboured hard and exerted great influence for many years, conferring important benefits on the denomination by means of the Press. And we think of Dr. Sawers, who originated the Union Societies and would be better known as a public benefactor if those Societies had been efficiently worked. They are organizations of a highly useful character, and if they were well sustained all our denominational enterprises would be adequately supported.

None but the dead have been mentioned. A sense of propriety has dictated the limitation. And yet a passing allusion is required to the goodness of God in raising up a succession of earnest and active men, who have stepped into the places of departed worthies, and greatly extended the sphere of denominational effort. A hundred years ago a solitary minister landed on these shores. There are now upwards of fifty pastors presiding over churches, besides other ministering brethren variously engaged in the work of the Lord—an increasing number of candidates for the holy office—and a host of active servants of Christ co-operating with the ministry in carrying

* See Appendix No. I.

into effect the purposes of christian benevolence. Well may we say "What hath God wrought!" "The Lord hath done great things for us."

2. Let us contemplate *the spiritual results which have been accomplished.*

"The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God,"—1 Cor. i. 18. So it has proved in all ages and in all nations. The faithful witness-bearing is always successful, though the witness himself is sometimes ignorant of the fact, for the word "shall not return" unto the Lord "void." Our fathers preserved but scanty records of their early history. They preached and prayed from settlement to settlement, warned the ungodly, comforted the distressed, and led seeking souls to the Saviour; but we ask in vain for statistical returns. Though their letters frequently speak of great shaking among the dry bones, and of numerous conversions, there is no definite information, enabling us to state the extent of their usefulness. In many instances the converts were not for a long time gathered into Churches. We have no published accounts during the first fifty years, and therefore can only assert generally, that in that period many hundreds were brought to God. The Minutes of the Association were first published in 1810; between that year and 1828 it appears that 1730 persons were "added" to the churches, including baptisms, dismissions from other churches, and restorations. In 1828 the baptisms were first separately recorded. The number of baptisms from 1828, to 1850, the year in which the Association was divided, both years included, was 9962. Since that time, 7108 additional baptisms have been reported. We shall not probably err if we affirm that Baptist preaching has been blessed in this province to the conversion of at least twenty thousand souls.

But this is not all. Time after time, in the whole course of our history, it has pleased God to favour the churches with seasons of revival. The influence of the Holy Spirit, now

gentle, persuasive, and soothing—now powerful as “the voice of the Lord,” which is “full of majesty,” and “breaketh the cedars of Lebanon,” has copiously descended. Sinners have trembled before God, dreading his sore judgments. Hard hearts have been broken. The sight of the uplifted cross has given peace and joy to the believing; sleepy souls have been awakened, the lingering have quickened their pace, and christians brought to feel the power of the truth in an unwonted degree, have exclaimed, with wonder and delight, “This is none other but the House of God, and this is the gate of Heaven!” It will be generally acknowledged that the most spiritually-minded members of our churches and the most zealous and useful of our ministers may be reckoned among the fruits of these revivals. Verily, “The Lord hath done great things for us.”

3. Let us review *our missionary and educational efforts.*

The work was a missionary work from the beginning. The first preachers itinerated through the province, proclaiming the gospel wherever they could find access to the people, regardless of toil and privation, and prepared to endure meekly whatever opposition they might be called to encounter. Even after their settlement as pastors they frequently left their flocks for weeks or even months, in order to supply the wants of more necessitous districts; and the people readily consented to the temporary suspension of pastoral superintendence, for the love of souls was at that time ardent among them.

At the Annual Meeting of the Association in 1815, it was resolved, “That the Association is considered a Missionary Society,” and from that time arrangements were regularly made for missionary labour, by assigning districts to the brethren who were willing to be employed, and raising contributions to defray the expenses. These efforts have been continued in various forms to the present day, and constitute now an important element of our denominational operations. Since the year 1815 the sum of seven thousand pounds or thereabouts,

has been expended on Home Missionary labours, and it is a significant fact that nearly half that amount has been raised within the last ten years. The benefits and the blessings cannot be calculated. The majority of our churches owe their existence to this manifestation of christian liberality.

It is pleasing also to look back on the first buddings of zeal on behalf of the heathen. As early as 1814, when very little was known and scarcely anything had been done on this continent for Foreign missions, a collection amounting to £8 13s. was taken at the Association "for the poor heathen;" and two years afterwards a large portion of the Circular Letter (written by Edward Manning) was devoted to a stirring appeal on the subject. In 1820, the observance of the monthly prayer meeting for the spread of the gospel, both in heathen and in christian lands, was recommended by special vote, and the vote was repeated from year to year. In 1832 the Association was constituted a Society for Foreign as well as for Home missions, and the contributions received for the former object were appropriated to the Burman Mission, founded by our American brethren. The appointment of brother Burpe to Burmah in 1845, and subsequent aid rendered to the cause through the American Baptist Missionary Union, in connection with the labours of brother Arthur R. R. Crawley, need not now be enlarged on. It will be sufficient to state that the attachment of the Churches to the foreign missionary cause has been practically shewn by contributions amounting in the whole to upwards of three thousand pounds, and that our missionaries have been the instruments of turning many "from darkness to light, and from the power of Satan unto God."

Our educational efforts have been costly, but the fruits are abundant. The establishment of the Academy in 1828, and of the College ten years after, indicated an enlightened appreciation of the advantages of learning, and tended to elevate and improve our social position. Hundreds of men, in all parts of these provinces, and many in foreign lands, review

with grateful satisfaction the years spent in these Institutions, and ascribe to the training received there the facility with which they discharge their duties, and no small amount of the success they have achieved. Their engagements are extremely various. Some are worthily employed in mercantile pursuits. Some give to agriculture the benefits arising from general knowledge and enlarged views. Others are honorable lawyers or skilful physicians. A goodly number occupy our pulpits, and are found to be "workmen that need not to be ashamed, rightly dividing the word of truth"—"faithful and wise stewards"—"bringing out of their treasures things new and old." The influence of educated mind, which is everywhere apparent, is seen and felt in Nova Scotia, and in not a less degree among Baptists than in other denominations. Statistics are here of small service. If we were able (which we are not) to give the exact number of these who have been instructed at Horton, it would furnish a very imperfect estimate of the amount of good accruing from the educational movement:—for every well-taught man is a "light in the world"—his "knowledge is power"—and the indirect benefits arising from his intercourse with society are incalculable. We have said that these efforts of ours have been costly; and indeed it is true that we have expended on them, irrespective of legislative grants, and tuition fees, not less, probably, than twenty thousand pounds;—but on the other hand, not to mention the valuable property in our possession, unencumbered with debt, and the Endowment Fund, productive of annual income, we can point to the advanced standing of the denomination, compared with its former state, and to the beneficial results, in every point of view, flowing from the influence of our educated men. In this respect, too, we may say, "The Lord hath done great things for us."*

* See Appendix No. II.

4. Let us now look at *the present aspects of our cause.*

A hundred years ago there was but one Baptist man in Nova Scotia ; at any rate we cannot certainly affirm that there were more. Fifty years ago there were but thirteen churches, most of them small and feeble, and the aggregate membership, as we have seen, did not exceed one thousand. God has blessed us since that time with more than a tenfold increase, and has enabled us to establish Institutions which are telling on the population around us, and operating most usefully on our own members. Our ministers, too frequently, indeed, ill requited for their exertions, are as self-denying and laborious as those of any other denomination. Our churches are to be found in nearly all the counties of the province, and there is among them a fair proportion of the wealth and intelligence of the districts in which they are located. The public spirit of our people has been evinced by the laudable efforts of the last thirty years, and by their readiness to encourage and assist useful organizations, whether secular or religious. To the Temperance movement, in particular, they have given an almost universal adhesion. Our principles naturally promote voluntary zeal, enterprise, and brotherly union. Our experience proves that combined activity thrives better when sustained by a deep sense of obligation than when it is enforced by authority or authoritative influence. And the circumstances in which Providence has placed us, for the most part, are so favourable, that we are fully able to carry into effect any plans that may be devised for the diffusion of knowledge among us or for more effective evangelization. The means are at our disposal,—we only need largeness of heart, systematic arrangement, and right direction. Truly it may be said that “the lines are fallen to us in pleasant places ; yea, we have a goodly heritage.” “The Lord hath done great things for us.”

II. We proceed, IN THE SECOND PLACE, to inquire into THE DUTIES TO WHICH OUR ATTENTION OUGHT TO BE ESPECIALLY DIRECTED :—that is, those points of duty which appear to com-

mand peculiar regard, in view of the dispensation of mercy towards us.

1. *Clear and complete announcement of gospel truth.*

While it is admitted that correct notions may be held by those whose hearts are unaffected, and that orthodoxy of opinion is often combined with estrangement of soul from God, it must not be forgotten that clear conceptions of truth are essential to evangelical piety. Divine renewal is accomplished by "the word of truth." Believers are sanctified by the Holy Spirit through the truth. Completeness of christian character is dependent on completeness of knowledge and faith. As there is nothing superfluous in the revelation of truth, no part of it can be disregarded without loss. The minister must declare and the christian must receive "all the counsel of God." A partial exhibition of truth will produce deformed or dwarfish saints. Neglect of doctrinal instruction will be followed by spiritual disease. A healthy and vigorous godliness cannot be maintained unless there is a continuous supply of the wholesome food of the gospel. Be it our care, then, to secure this supply. Be it our care to do all that lies in our power for the preservation of soundness in the faith, to the fullest extent.—Let us hold with a firm grasp those precious truths which invest the gospel with its glory; especially, justification through the imputed righteousness of the Lord Jesus Christ, received by faith—the renewing and sanctifying work of the Holy Spirit—the sinner's welcome to the Saviour, the sovereignty, freeness, and efficacy of divine grace, and the certainty of final salvation, secured alike by the purpose of the Father, the atonement and intercession of the Son, and the sealing of the Spirit to "the day of redemption." Let them be not merely alluded to or taken for granted, but explained, discussed, and presented in the most forcible manner, and with well-timed frequency. And let us individually seek and strive for habitual and deeper experience of their power in our own hearts, that we may "live by the faith of the Son of God." Our pros-

perity depends upon it. However regardful we may be of the requirements of christian courtesy, and however desirable the friendly co-operation with other religious bodies, in those matters which do not touch our respective peculiarities, we must take heed that we be not diverted from our proper course as Baptists—and *that not of the Arminian stamp*. The rough-hewn phraseology of the seventeenth century may be exchanged for modern phraseology, but the good old divinity itself must be preserved “whole and undefiled.” It is the mother of manly, hard-working godliness.

2. *Due discretion in the admission of members to our churches.*

We hold, as Baptists, that no one is scripturally qualified for church membership who has not experienced the regenerating influence of the Holy Spirit. The church is a spiritual community, and spiritual persons only are entitled to its privileges; no others can appreciate the blessings or fitly discharge the duties of the union. It is manifestly of great importance that the door of the church be well guarded; while on the other hand charity would deprecate the adoption of any measures whereby honest, sincere souls might be repelled, or even needlessly delayed. Probably, however, the danger is mostly on one side. When there is an extraordinary outpouring of the Holy Spirit, as recently in Ireland and Scotland, sudden conversions take place—the darkness and debasement of vice are exchanged for the light and purity of a gracious state—and the reality of the change is so evident, that there can be no pretext for delay. If at such a time the inquirer shall say, “See, here is water; what doth hinder me to be baptized?”—the Church will reply, “Come in, thou blessed of the Lord; wherefore standest thou without?” But there are very many cases of another kind. Is it not a fact that in times of revival converts are sometimes hurried into the church who might have been advantageously placed for a season under instruction, and thus better prepared to assume the responsi-

bilities of membership? No rule can be of universal application; and exceptions will occasionally occur under any arrangement, but may it not be affirmed that a short period of trial would be in many instances preferable to immediate decision, and that by this means the churches would probably be saved from much trouble and dishonour? These suggestions are offered to the consideration of the brethren, in the conviction that by the exercise of christian caution, tempered with love, we shall best promote the purity of the churches and the stability of the cause.

3. *Pastoral training of the young.*

By whatever method it may be thought advisable to embody in action the principles of the New Testament in regard to the introduction of members to the church, it is certain that even under the most favourable circumstances young converts will be generally deficient in knowledge. It is to be expected also that they will be tried by manifold doubts and difficulties, the removal of which requires a skilful hand. And they have to be initiated into new duties, and watched over in discharging them. All this necessitates assiduous, systematic training.—For want of such training many have become weak and sickly, or have dwindled into formal drones, of whom it would be well if it could be always affirmed that they are harmless. Here is special work for the pastor, or, if his engagements positively prevent him from undertaking it (which ought not to be the case), for some judicious deacon or other experienced member of the church. If, during the first year of their religious history, the newly admitted converts were brought together once a week by themselves, for purposes of appropriate teaching and discipline, it cannot be doubted that the results would be extensively beneficial, and that the aggressions of the church upon the world would become more effective.

4. *Cultivation of individual christian activity.*

Christian activity must be founded on personal devotedness to the Saviour. Work for Christ can only be rightly performed

on christian principles and in a christian spirit. This great truth is habitually recognized in our churches, and hence it follows that all our arrangements tend, or ought to tend, to the maintenance and increase of piety. That has ever been a vital consideration with us. It must continue to be so, if we would preserve our position and enjoy God's blessing. There are churches, or communities called by that name, which can live on from year to year, and even grow in numbers, although the members, generally, are unacquainted with the power of religion. They are upheld by their forms, and bound together by ties of a merely carnal nature—they are “of the earth, earthy.” But the life of Baptist churches is the intelligent piety which pervades them. If that should wither and decay, “Ichabod” may be written on their walls, showing that the glory has departed.

For this reason it is of the utmost importance to call forth and employ all the energies of every church. The limitation of activity to the few is an evil omen. All believers belong to the “royal priesthood.” All are Christ's servants, and he has work for all to do. In how many ways, may they, even the meanest of them, help forward the cause! Some are peculiarly gifted for visiting the sick. Some possess special aptitude for religious conversation. Some have the talent, an enviable one, of communicating instruction acceptably to children and young persons. Some are skilful in solving the difficulties by which the minds of inquirers are perplexed. Some know how to gain access to the worldly, and secure their attention to christian entreaty. The winning, affectionate ways of some are adapted to soften rugged natures and soothe perturbed spirits. Others can take their places at the social meeting, and deliver profitable exhortations. “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God,” 1 Pet. iv. 10.

Then there is the money question. Our various denominational efforts require enlargement. The Home Mission pre-

sents its urgent claims, and asks the means of expansion :— from many a destitute district the cry is heard, “ Come over and help us.” Would it not be well to follow the example of our Presbyterian brethren, and employ missionaries of our own in the Foreign field, in some station under our direct control ? The Institutions at Herton ought to be made more attractive and efficient by the employment of additional instructors. Now we are able, fully able to accomplish all this.— There is property enough in the denomination to meet all the requirements of christian zeal. A contribution of a dollar annually from each member would enable us to appropriate fifteen hundred pounds to Home Missions, English, French and Gaelic ; to sustain two missionaries to the heathen, at an expense of five hundred pounds ; to bestow a thousand pounds on Education, partly for additional instructors and partly for assistance to needy students ; and to distribute two hundred and fifty pounds among infirm ministers or their families. May not all this be easily done ?

It *may* be done. Nothing is wanted but system, union, and the hearty, co-operating influence of the pastors. Their sagacity will be put to the test in selecting from among the people the most suitable agents for collection, and their superintending care will always be needful, to keep the machinery in motion. It should be constantly in motion. Benevolence should be nurtured, as it will be strengthened, by exercise. We must not grudge the brethren the luxury of frequent giving. By a well-advised arrangement the various objects of interest may be brought before them at regular periods with short intervals between them ; thus no one will be burdened by heavy demands at any one time, and frequent opportunities of indulging the christian propensity to give will be afforded to all.

Yet let us not deceive ourselves. Mere giving is not enough. What is the motive ? What, the spirit ? Oh for an overpowering sense of the Saviour’s love ! Oh for hearts steeped in thankfulness for the grace of God ! Oh for a deep con-

viction that we are "not our own"—that we are "bought with a price," or, as good Tyndale has it, "dearly bought," and the price—the "precious blood of Christ"! That state of mind attained to, there will be no need of strong remonstrance or urgent appeal;—we shall be "willing of our own selves," knowing "the grace of our Lord Jesus Christ, that though he was rich, yet, for our sakes he became poor, that we through his poverty might be rich," 2 Cor. viii. 9. When the churches generally shall be brought into that happy condition, none will give "grudgingly or of necessity." The spirit that dwelt in King David will animate them, and every one will be disposed to adopt the royal declaration—"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all ; and in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort ? "For all things come of thee, and of thine own have we given thee." 1 Chron. xxix. 11—14.

5. *Encouragement of ministerial gifts.*

Though we have now one hundred and twenty six churches in Nova Scotia there are but seventy-three ordained ministers, about twenty of whom are not acting as pastors, but preach occasionally. This supply is altogether inadequate to the amount of labour required. The consequence is, that many churches are destitute of pastoral superintendence, with no present hope of obtaining it, and in numerous instances the church districts are so extensive that no one man can satisfactorily meet the demand for ministerial services ; while in some cases a minister endeavours to supply the wants of two or three churches, necessarily failing to give a sufficient portion of labour to either.

We want more men, "faithful men, able to teach others." Ought not the churches to look out from among themselves, continually, those in whom the essential qualifications for the work appear, and to encourage them to engage in it? And when the love of souls enters into the heart of a young man, and he longs to devote himself to the Lord's service, should not every facility be given him that his gifts may be tried, and that if the brethren agree in recognizing his fitness he may be advised and aided in his subsequent course? Surely that irrepressible love, conjoined with "aptness to teach," should be considered as constituting a call to the ministry — The Lord has need of such men, and the churches should rejoice when they hear one and another saying, "Here am I, send me."

Every one admits that the talents God has bestowed on his servants should be used and improved. It is our duty to give God the best we have, and so to cultivate our powers that a more worthy offering may be laid on the altar. In these times, when knowledge is brought to every man's door, and congregations are far more enlightened than they were fifty years ago, it is obviously incumbent on those who desire to be teachers to "seek and intermeddle with all wisdom," and to obtain such intellectual preparation as will enable them to sustain the office more efficiently and usefully. It is not necessary now to argue this point. The prejudices against an educated ministry (prejudices most absurd and mischievous!) are fast dying away. But it may be proper to direct attention to a duty which has been too much neglected—the duty of assisting our young men while pursuing their studies. Some of them desire to take a full College course, occupying four years, to which at least another year should be added, for theological studies. Others spend a year or two at the Institution, and limit their inquiries to the English branches of literature. In either case, great difficulty is often experienced in meeting the necessary expenditure, and many have been prevented from gratify-

ing their desire for knowledge through inability to provide for their own support while so engaged. The desirableness of adopting measures to meet this exigency must be evident.—The duty devolves, in the first instance, on the church to which the candidate belongs. But the whole denomination is interested in this matter, and liberal contributions may be reasonably expected for an object so closely identified with our prosperity. Ministerial candidates have a strong claim on the sympathy of the body, and ought to receive warm-hearted encouragement. Many of them undergo manifold discomforts and privations in their struggle for knowledge, sometimes to the serious detriment of their health. It cannot surely be out of place to ask on their behalf for such an amount of aid as may relieve them from harassing embarrassments, and enable them to gratify their praiseworthy desires without unnecessary suffering.

6. *Persevering and united devotedness to the special mission of the denomination.*

And what is that mission? It is to recall Christendom to the Bible. It is to reduce to practice the theory of Protestantism. It is to expel human tradition and replace it by the Word of God. It is to restore to the Saviour his honour and authority as sole Head of the church, and to restrict the right of membership in that church to those who can give proof that they have experienced the “renewing of the Holy Ghost,” and are therefore prepared to obey the Lord’s commands. All this is included in the mission of the Baptists. We claim to be the most Protestant of the Protestant sects; nay more, we claim to be the representatives of Apostolic Christianity, and to exhibit in our worship and polity a nearer approach to the primitive pattern than is seen elsewhere.

We love true christians of every name, nation, and colour. But we see that there has been a departure from “the simplicity that is in Christ,” in various respects and in different degrees, and we recognise the duty of avoiding the forms of

error and protesting against all will-worship. If, therefore, we cannot unite with our brethren of other denominations, except on very general grounds, and in regard to modes of association which involve no sacrifice of our principles, we trust that they will admit our conscientiousness and refrain from accusing us of failure in christian charity. The claims of truth are paramount and exclusive. Charity exercised at the expense of truth is not the charity of the Bible.

But if we take this high ground, with what jealous care should we shape all our proceedings! How watchful should we be lest there be any deviation, however slight, from the inspired direction and pattern, and lest customs or rules, though deemed expedient and laudable, acquire the force of law! And especially, with what holy solicitude should we preserve the purity of our churches, both by the firm administration of discipline and by the diligent use of such means and efforts as may tend, by God's blessing, to promote the advancement of godliness among them! If we are negligent in these respects, will not objectors be justified in saying, "Thou that teachest another, teachest thou not thyself?"

We dissent from all Pædobaptist organizations, because we hold that the introduction of infant baptism has proved the source of innumerable evils, corrupting and secularising the church, and that it is entirely opposed to the principles of the New Testament. We admit no claim to membership in a christian church which is not founded on personal reception of the truth, and personal obedience to the laws of the Saviour. We maintain that the institutions of Christianity demand voluntary observance, and that nothing else is valid. And we feel it to be our duty to propagate these views with all assiduity, in order to the complete reformation of the christian church, and the final abandonment of the principles on which the papacy is built.

Let us be faithful to our calling. If we differ from one another in regard to matters unconnected with religion, let us

not allow such differences to affect our attachment to the common cause, or to interfere with our union in effort. In the church we are all brethren, and men should see that we “endeavour to keep the unity of the Spirit in the bond of peace.” One object engages our attention, and claims unintermitting, undivided zeal. To its advancement let our energies be consecrated with unfaltering purpose.

Finally brethren, let us “continue instant in prayer.”—The Lord is working mightily in many parts of the world, displaying that “excellency of power” by which the truth is made effectual in the hearts of men. There is especial honour given to prayer. Power follows it. The supplications of the people of God have been answered by manifestations of wondrous grace. We, too, are encouraged by the recollections of experience to implore such mercy as was bestowed “in ancient times, in the days of old.” Seasons of wrestling with God have been “times of refreshing” from his presence. As the saints have poured out their souls before the Lord in agonising entreaty for their fellow-men, sinners have been smitten and subdued. God grant that the blessing may be perennial! “Oh that thou wouldest rend the heavens, that thou wouldest come down!” Spirit of the living God, descend on our churches! Descend on the ministers of the cross!—Descend on all teachers! Descend on the people! Cause to be heard on every hand “thanksgiving and the voice of melody,” mingled with the weeping of those who “mourn apart” for their sins. Let the saints say, “Lo, this is our God; we have waited for him, and he will save us:—this is the Lord; we have waited for him, we will be glad and rejoice in his salvation,” Isaiah xxv. 9.

APPENDIX.

No. I.

Memorials of the Departed.

The remains of Fathers Chipman, Manning, Harris Harding, and Theodore S. Harding were interred in the burial-grounds connected with the Meeting-houses in which they respectively preached. The following are copies of the inscriptions on their tombs :--

IN MEMORY OF

THE REV. THOMAS H. CHIPMAN,

Who departed this life Oct. 11, 1830, in the 75th year of his age.

For more than half a century he was a successful preacher of the Gospel.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

IN MEMORY OF

EDWARD MANNING, MINISTER OF THE GOSPEL,

Who died Jan. 12, 1851, in the 85th year of his age.

For sixty-one years Mr. Manning was devoted to the ministry of the Gospel, and for more than half a century Pastor of the Baptist Church in this Township. He was among the earliest evangelical ministers of these Provinces. His memory will long live in the affections of those who enjoyed his ministry.

"For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

IN MEMORY OF
THE REV. HARRIS HARDING,
Born Oct. 10, 1761. Died March 7, 1854.

For nearly seventy years, sixty of which were spent in this neighbourhood, he proclaimed the gospel which he loved, with unwearied diligence and extraordinary success. Mr. Harding first visited Yarmouth in 1790. In 1797 he came hither to labour steadily in the gospel. In 1827 he, and his church, the members of which resided in all parts of the county, united with the Nova Scotia Baptist Association. At his death he was the senior Pastor of the first and second Yarmouth Baptist Churches.

This monument is erected by the inhabitants of Yarmouth and vicinity, and by members of the various churches which participated in the labours of the departed, as a testimony to the worth of the man, the graces of the christian, and the usefulness of the preacher.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Daniel xii. 3.

REV. THEODORE S. HARDING.

Born at Barrington, March 14, 1773. Ordained Pastor of the Baptist Church in this place, July 31, 1796.

In doctrine, clear; in life, blameless; in charity, fervent; in zeal, untiring; in success, honoured above many. He was a faithful preacher of the gospel, and a steady advocate of missions, domestic and foreign, education, temperance, and every other good work.

On June 8th, 1855, he entered into rest, in the 83rd year of his age.

Professor Chipman's tomb has this inscription:—

"AT REST."

IN MEMORY OF
ISAAC CHIPMAN, A. M.

Born July 17th, 1817. Appointed Professor of Mathematics and Natural Philosophy in Acadia College. January, 1840. Drowned in the Basin of Minas, June 7th, 1852.

Meek—upright—persevering—"in labours more abundant."

DEI GRATIA.

No. II.

Our Educational Institutions.

ACADIA COLLEGE.

One hundred and sixty-three students have matriculated since the establishment of the College, in 1838.

Matriculation.—Candidates for matriculation, besides an acquaintance with the ordinary branches of English Education, must be thoroughly acquainted with the rudiments of Algebra, as contained in Davie's Bourdon, as far as Quadratic Equations.

They must also be well acquainted with the Latin and Greek Grammar, and be able to translate and parse accurately at least in one book of the *Æneid* of Virgil, one of the Orations of Cicero, and any part of Jacob's Greek Reader.

College Course.—The Course extends to four years. Each year is divided into two Terms. The first Term begins Sept. 1, and ends Dec. 20. The second Term begins Jan. 6, and ends June 6.

The Course of Instruction comprises the Latin and Greek Classics ;—Algebra, Geometry, Trigonometry, Surveying, Navigation, Nautical Astronomy, Analytical Geometry, the various branches of Natural Philosophy, Chemistry, and Geology :—Modern History, Rhetoric, Logic, Moral Science, the Evidences of Christianity, Intellectual Philosophy, and Political Economy.

Persons desirous of attending the recitations of particular departments, are allowed to do so, provided they have the requisite preparation for the studies of those departments, and become subject to the laws of the University so far as required by the College Authorities.

The English Course. This extends to two years. Those who enter for it must be prepared for the same examination as matriculating students, the Latin and Greek Languages excepted. They must have a competent acquaintance with English Grammar, Arithmetic, Geography, Ancient History, and Algebra as far as Quadratic Equations.

The studies of the English Course are divided as follows, viz :—

FIRST YEAR.

First Term :—Algebra, Modern History, Rhetoric.

Second Term :—Geometry, Modern History concluded, Logic.

SECOND YEAR.

First Term :—Moral Science, Political Economy, Chemistry or Mathematics.

Second Term :—Evidences of Christianity, Geology, Intellectual Philosophy, Chemistry or Mathematics concluded.

Rhetorical Exercises will be attended to throughout the course.

Certificates will be given at the close of the Course to those who sustain a satisfactory examination.

Degrees.—The degree of A. B., is conferred after satisfactory examination in the studies of the whole Course.

Scholarship.—Owners of Scholarships may send students to the College, having the requisite qualifications, free of charge for tuition, other students pay a tuition-fee of six pounds *per annum*.

Theological Institute.—The Course of Instruction embraces the following studies :—

1. The Hebrew Language and Literature.
2. The principles of Biblical Criticism and Interpretation.
3. Theology in its various branches.
4. Ecclesiastical History, with special regard to the Chris-

tianity of the first five centuries, the Reformation from Popery, and the rise and progress of the Baptist Denomination.

5. Ministerial and Pastoral Duties.

6. The composition of Sermons.

Candidates for the ministry, who are not members of the College may enter the Theological Institute, with this proviso, that they will be subject to all the regulations of government and discipline which may be in force in the College at the time.

It is desirable that students in the Theological Institute be recognized by the Churches to which they belong as suitable candidates for the ministerial office.

HORTON ACADEMY.

The course of Instruction embraces Orthography, Reading, Penmanship, English Grammar, Mental and Written Arithmetic, Geography and the use of the Globes, Mensuration, Algebra, Geometry, Land Surveying, Navigation, Chemistry, Natural Philosophy, Physiology, Ancient and Modern History, Agricultural Chemistry, English Composition and Declamation, Latin, Greek, and French.

The year is divided into two Terms. The first Term begins July 20, and closes Dec. 20. The second Term begins Jan. 3, and closes June 6.

The fees of tuition vary—according to the branches taught—from £2 10s. to £5 *per annum*, payable every quarter in advance.



